6: Antropova E-4 (no date) 19-4 RY3 Kamchadal RY3

105 The Itel'mens believed in evil mountain and forest
[1076] spirits, the sea-spirit, Mitg, good protecting spirits, etc. Anthropomorphic images of the spirits were usually made of wood.

[1093] The central figure of Itel'men mythology was the raven-creator, Kutkh. But he was not held in esteem, and various comical and obscene stories were told about him.

[1064] The bodies of dead adults were given to the dogs to eat; children were
[1156] buried in hollow trees. The Itel'men shamans did not have any special clothing or tambourines.

[1097] In the middle of the 18th century, the Itel'mens were converted to Christianity, but they continued to cling to their animistic ideas.

Information about the abundance of fur on Kamchatka received from Luka
175 Morozko and Atlasov attracted the attention of the tsarist government and
648 the Yakutiyan governors.

A special official—a prikashchik—was appointed to collect taxes. The Kamchatka prikashchiks, who were virtually the full masters of the peninsula, often abused their power. In addition to the fur-tax, they exacted from the population great quantities of furs for their own enrichment. The predatory extermination of fur animals, and most of all, sable, sharply reduced the catch, and the Itel'mens were often unable to pay the tax in full. The arbitrary extortion of cured fish, "sweet grass" for wine-making, lily tubers, berries, cedar nuts, seal blubber, skins, and even sleds, boats and clothing, for the benefit of the tax collectors became systematic. In addition to all this, the natives suffered from exploitative trading and its consequences—debt slavery.

175 The Itel'mens' struggle against extortions and oppression expressed
648 itself at first in attacks on individual representatives of the tsarist govern-
669 ment and raids on the tax treasury. Large uprisings broke out in 1706, 1711 and 1731.

The rebellion of 1731 involved nearly all the Itel'mens. After its suppression, a special "investigating office" was sent to the area to look into its causes. The leaders of the rebellion were executed. Some of the officials were also punished.

[161] The quelling of rebellions by armed force and the arbitrary rule of the
[731] local officials reduced the Itel'men population. But the principal reason for the population decline was the epidemics of smallpox, typhus and other diseases which devastated entire districts. The remnants of the various
[614] clans could no longer exist independently and united into larger territorial
[1078] units. Thus, instead of the former clan villages, new settlements sprang
[728] up, inhabited by members of various clans. New villages were also created by compulsory resettlement. Thus, after the rebellion of 1731, the inhabitants of the village of Klyuchi were resettled in Kozyrevsk; the inhabitants of Nachiki were moved there from the western coast of the peninsula.

175 The system of tax collection through the village elders and the develop-
648 ment of barter with Russians resulted in the accumulation of private prop-
556 erty in the hands of some individuals. As early as the 1730's, there were
426 toyons (elders) who lent sables to their kinsmen to enable them to pay their tribute, in exchange for subsequent work.

175 The economic condition of the Itel'mens did not improve in the latter half
648 of the 18th century. This was due above all to the system of tax collection and the tyranny of the local authorities. Taxes were collected, not from the present population, but according to lists, which included men long dead. The living thus had to pay taxes for dead relatives. Extremely onerous, too,
[466] was the imposition of the duty to transport numerous officials, as well as cargo, without compensation all over the peninsula. This took the men away from their occupations and condemned them to frequent periods of famine.